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Christ The King

The Holy Cross Magazine

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Angels Unawares?

BY FRANK DAMROSCH

The Bible exhorts us that we "Be not forgetful to entertain strangers: for there-some have entertained angels unawares." Any stranger knocks at the door of every story and parsonage. Most of them want help and almost all of these want the help in the form of cash. In my forty-five years of parish work I was definitely a soft touch. Whether a beggar is an angel in disguise or a devil not so well disguised, I have always thought that it would be better to under-stand nine-tenths of my alms fund on others than to turn down one person who might be in real need.

I can only recall one instance in which I yielded to the temptation of revealing a sliver of cynicism. This was when a very proper gentleman displayed a telegram purporting to be from a large industrial concern, instructing him to report for a very good job in a city about a hundred miles from our Pennsylvania town. His modest request was for ten dollars to pay his bus and incidentals. "I shall mail you the money the day after tomorrow." As I

handed him the bill I remarked, "Of course I don't for a minute believe that you'll send it; nobody ever has." He did not; but perhaps this was simply to punish me for my nasty remark.

I cannot say that I blame my brethren of the clergy who are cynical about this phase of the pastoral ministry. When I had a city parish I learned that many beggars make a living by a systematic visiting of us soft touches, turning up at each door about once a year. Apparently in a large city it is not too hard to find 365 suckers. But I still say that it is better to support ninety-nine tramps in the style to which they have become accustomed than to turn down one really needy applicant. Of course a lot of these people ask for food and then spend your money for drink which, I suppose, is too bad. Once a man importuned me, "Reverend, would you give me a quarter for a drink? I need one awful bad." "Bless your honest heart," I replied, "I certainly will." At this point I wish to pause for a moment and tip my hat to the

ladies. Not once in the forty-five years did a woman come to my door to beg. There has almost never been any way for me to check on the angelic or diabolical character of my strangers because, with two exceptions, I have never heard any more or from them. It is of these exceptions that I would tell you.

Late one summer afternoon an attractive young man about twenty years old appeared at the rectory door, clad in slacks and a sport shirt. He had no bag with him, not even the little bundle of clothes which so many tramps carry. His story was that he came from Seattle, had been a student at the University of Washington, had been upset by the sudden death of his widowed mother, had left college, and had hitched across the country in the hope of getting an advertising job in New York. He planned to get work on a farm in order to accumulate a grub stake for his job-hunting period. All he asked of me was enough for a meal and a night's lodging. My wife and I were much taken with his appearance, good manners, and pleasant way of speaking. I had planned to send him to a local rooming house with which I had an arrangement for this purpose, but my wife called me aside and said, "He's such a nice boy; let's keep him here." So he stayed with us and I phoned to a farmer friend about a job for him. He had said several times that he would do any kind of work that was offered.

The farmer at first demurred, saying that he had had too much trouble with itinerant workers, many of whom had stolen or been otherwise objectionable; but eventually he agreed to interview the boy. Impressed by him as we were, he agreed to take him on. I wanted to give the boy a little pocket money, but he refused to take a cent. He did allow me to give him a few articles of clothing.

It was on a Saturday that I left him at the farm. On Monday morning the farmer phoned me. "Your young man fitted into our household beautifully. He seemed very happy in our home and eager to begin his

work today. Yesterday evening he said that he wanted to stroll into the village and look around. My fourteen year old son, who had taken a great shine to him, asked if he could tag along but was told not to come this time. That was the last we heard of the man; he has just disappeared. He didn't steal anything; on the contrary, he didn't even take the clothing which I gave him."

Why did this stranger vanish into thin air? None of us could figure it out and I never expected to learn the answer. Several years later I told the story to a psychiatrist friend who was on the staff of a near-by mental hospital. "Why do you suppose," I asked her, "did this boy, who seemed so happy over the arrangement made for him, behave in such a strange fashion?" She replied, "I don't suppose at all; I know. He was a patient at the hospital who had run away."

And then there was the man who I shall call Jones. I call him that not to disguise his identity for I should be glad to publish abroad his real name; unfortunately I have forgotten it. He too arrived one summer afternoon, clad much as the boy had been save that instead of slacks he wore an old pair of black trousers and an equally old shirt which was definitely not of the sports kind. Like the boy he had no money or longings whatever. And he was far from being a boy but was a roly-poly man about sixty, no Adonis but with a twinkle in his eye. He was, he said, a communicant of the Episcopal cathedral in Buffalo and had been sexton for a time at the Rochester church. I once had a parish in that region and his knowledge of the clergy there convinced me of his veracity. What was his request? Very modest; he was having trouble in one leg and would like to see a doctor. That, of course, was a simple matter. The physician shook his head. "You have a venous pient phlebitis. I shall bandage the leg tight and you must keep off it as much as you possibly can for the next 48 hours."

"Can't be done," said Jones. "I have no money for lodging and I've got to keep

road to western New York where I'm
own and can get a job."

got him a room and arranged for credit
an adjoining diner. This was on a Fri-
and when I came out of church after
early morning service on Saturday I
d him walking up and down in front
the doctor's office, next door to the
ch.

"What are you doing here?" I asked,
"You're supposed to keep off your feet."

"The bandage has loosened and I'm wait-
ing for the doctor to get it fixed. Have you
just had service?" When I said yes he
sighed. "I wish I'd known. It's a long
time since I have been to Holy Commun-
ion."

"Well, you're going to be here tomor-
row. Why don't you come to the early
service then?" He looked down at his
clothes.

"In these rags? Not on a Sunday."

"Nonsense," I said, "We don't care how
people are dressed." I shall never forget
his rapt expression when he knelt at the
Communion rail the next morning. He left
our town that afternoon.

Now there is nothing unusual in this
story thus far; the unexpected came after-
ward. First came a letter from somewhere
in Ohio, profuse in thanks to me and to
the doctor. Then a letter from Buffalo,
others from various places on the way west
as far as Chicago. From each place he in-
formed me that he had arranged for me
to receive the leaflets of the various churches
which he had attended and in Chicago he
took out a subscription in my name for the
official magazine of the Chicago diocese.
All these publications were mailed to me
for several years.

None of the letters en route bore an
address nor did the first one from Chicago.
But then came another, triumphantly an-
nouncing the acquisition of a job and tell-
ing me that I could write to him in care
of general delivery. We corresponded in-
termittently for several months until his
letters ceased and mine came back marked
addressee unknown. Was Jones dead? Of
course I do not know but I imagine that
he was. One thing, however, I do know.
Although I no longer have a rectory nor
an alms fund, when I think about Jones I
am glad that when I did have them I en-
tertained the strangers, for I truly believe
that at least in that one case I entertained
something of an angel.



"There's housework in holy places"

Stories That Are Seldom Told

BY ELWIN MALONE

Simon's Leadership — Liberation from the Gentile Yoke

Tryphon, with a great army left Ptolemais, taking Jonathan his prisoner with him. He found Simon prepared to fight, but instead of doing battle sent envoys to offer the release of Jonathan on the payment of one hundred talents of silver. Simon, as a last resort though he suspected treachery, sent the money and the sons of Jonathan as hostages. Tryphon basely deceived him and continued his invasion of Judea with Simon in hot pursuit till he reached the land of Gilead, where he put Jonathan and his sons to death. Encountering very stormy weather, he called off his invasion and withdrew to his own country.

The body of Jonathan was taken to Modin for burial and an elaborate monument was erected as a memorial to the Maccabees and a guide to mariners at sea. Tryphon carried his treachery still further by murdering the young Antiochus VI and seizing the throne for himself. Simon then turned to strengthening all the fortresses of Judea and provisioning them against siege. Envoys were sent to Demetrius II who granted him possession of these strongholds, forgave him any past transgressions and freed Jerusalem from taxation. Thus was Israel liberated from the Gentile yoke and, in the year 141 B. C. became independent, dating documents from that time as the First Year of Simon, High Priest, Governor and Leader of the Jews. The citadel in Jerusalem was forced by famine to surrender, the foreign troops were expelled and, after cleansing the Sanctuary from all traces of heathen worship, the Jews took possession entering in with palm branches to the music of harps and the chanting of psalms. Each year thereafter this day was observed as a holiday.

Demetrius II, while making an expedition into Media, had the ill fortune to be cap-

tured and to be kept there as a prisoner.

Thus, throughout the days of Simon Judea was at peace; the alliance with Rome and Sparta was renewed.

Outstanding Honours paid to Simon

A great assembly of the people was summoned. In gratitude for his rule an inscription of his glorious deeds was engraved on brazen tablets fastened to pillars on Mount Zion and a copy was placed in the Temple Treasury for safekeeping. Thus it was decreed that Simon and his descendants should be governors and High Priests till such a time as a faithful prophet should arise to direct otherwise.

Antiochus, nicknamed Sidetes, brother of Demetrius now a prisoner of the Medes, desiring to establish himself as King wrote to Simon. He confirmed the honours bestowed upon him, granted him the right to coin money within his borders and promised to respect the sacred liberties of Jerusalem. He arrived in his native land and the army rallied to his aid. Tryphon, who had only a small following, fled to Dora and was besieged there. Simon sent troops to his aid but his aid was refused and Antiochus repudiated his former promises. Tryphon then made an escape and in great anger he pursued him, leaving Cendebeus to attack Jerusalem. The Jews were treated with great harshness, and John, son of Simon, reported the matter to his father. Because of advancing age, he appointed his sons John and Judas to seek out and punish aggressors. They met near Modin, where a stream divided the opposing armies. John led his men across and charged the enemy who fled for refuge to the nearest city. Judas was wounded but John pursued Cendebeus past Cedron to Ashdod, which city he bu-

of fire. He was then able to return to Jericho in peace.

Antiochus, Governor of the plains of Jericho, who had married Simon's daughter, plotted to seize power for himself. He devised a plan by which Simon and his sons should be destroyed. While they were visiting Jericho he invited them to a banquet at the fort of Docus which he had built. When they had partaken too freely of wine, he fell upon them and murdered his daughter-in-law, his sons and their attendants. He then wrote the King asking for his appointment in Simon's place and demanded that John, Simon's sole surviving son, should be put to death, promising payment in return for his assistance. His plan did not succeed, for a messenger reported what was intended to John. He acted promptly and before the murderers could destroy him, he put them to death.

Here the story told in the two Books of Maccabees comes to an end, with a short reference to John's deeds of bravery and his

succession to the Office of High Priest. This John bore the surname of Hyrcanus. He remained in power until his death in 104 B. C.

The Jewish State maintained its freedom until 63 B. C., then the Romans under the generalship of Pompey captured Jerusalem and once more the soil of the Holy City was trodden underfoot by the Gentiles.

We are grateful indeed to Canon Malone for this series and for other stories of his that enable us to enjoy the "Apocrypha" better. We can share the enthusiasm of our Jewish friends for the feast which is kept in memory of the victories of the Maccabees and the restoration of the Temple. This comes during our Advent season. The celebration is spelt Hanukkah Hanukkah or Chanuca and is pronounced in various ways. Ed.

What Is Best On Sunday Morning?

Laymen at the Lectern?

BY H. BOONE PORTER, JR.

Some years ago, before our canon on lay readers had reached its present form, this writer heard an elderly bishop (since deceased) give a lecture about lay readers to a seminary class. He pointed out that lay readers might perform a variety of functions, but that American canon law permitted them to do nothing whatsoever at the Holy Eucharist. He made this concluding assertion with what appeared to be sound satisfaction. Indeed most clergy who grew up in the last century believed that the sacredness of the Eucharist was exemplified in making its celebration purely clerical matter. Most laity of that generation agreed. Consequently, they communicated rarely and usually had little interest in the significance of the liturgy.

They had been brought up to understand that it was no affair of theirs. No wonder that few parishes had an altar-centered life!

It is nowadays agreed by everyone that the laity must have some part in the service, and during the past hundred years this awareness has progressively brought about a tremendous enrichment of our Sunday morning worship. The women of the altar guild almost everywhere prepare the sacristy and sanctuary for the service. Choirs are becoming increasingly accustomed to singing portions of the liturgy itself as well as the accompanying hymns. It is taken for granted that servers will assist the clergy in the sanctuary; in many places we now see wardens and vestrymen, as well as small



CHORUS OF ANGELS

October is dedicated to the heavenly spirits

boys, serving. Just at present, many Catholic parishes are restoring to the laity some active part in the presentation of the bread and wine at the offertory. But we have naturally hesitated before the final step of having a layman read some portion of the service itself, while the priest at the altar merely listens. What about this? How should good church-people view this matter?

It is generally recognized that it is very suitable to have a layman with a good voice read one or both of the lessons at Matins or Evensong. There is no controversy there. As has been stated in these pages, a growing number of altar-centered parishes are now having shortened Matins as the introduction to the principal Sunday Eucharist. In such parishes, it is becoming customary to have lay readers function at this point. Similarly, a lay reader may appropriately lead the Litany before the main Sunday celebration in Advent and Lent. Such practices seem to be commending themselves by their own merits in many quarters. What is more debatable and more important, is the reading of the Epistle by a lay reader. This is not a preliminary office, but rather an integral part of the eucharistic rite itself. Should laymen be permitted to go this far? We had better give fuller attention to this question.

First of all, the practice is undoubtedly legal. Canon 50, Sect. 3, in its present form plainly specifies reading the Epistle as one of those duties for which lay readers are commissioned. (Page 132 in 1958 edition of *Constitution and Canons*.) It is widely assumed, however, that such a privilege ought only to be exercised on rare occasions—when the rector has laryngitis or cannot read the service audibly, or when there is a Solemn Mass and no one in Holy Orders is available for subdeacon.

The supposition that lay readers should only function when the clergy are sick or unavoidably absent is, to say the least, rather negative. Do people usually do this

at a job when they are only regarded as a "cheap substitute?" Should Christians ever be asked to offer their service to God as a "substitute?" Like everyone else serving in Church, lay readers ought to perform their duties, so far as possible, on a regularly assigned basis.

The view that the celebrant should be assisted by an epistoler at Solemn Masses *only* is interesting. It is said by some to rest on a "tradition." This "tradition" is a nineteenth-century fabrication, and has no foundation in Catholic liturgiology. At the Sunday Mass in the typical English pre-Reformation parish, the "clerk" (a combination verger, handy man, and head-polyte, still to be seen in many English churches) was responsible for the Epistle, and, if there was no deacon or assisting priest, the celebrant himself came forward during the procession and sang the Gospel. During the century that followed the Reformation, the clerk continued to read the Epistle, and the curate (if any) or the reader read the Gospel at the Sunday service, irrespective of whether it was performed with any "solemnity." Under Cromwell's British Commonwealth, unfortunately, the status of the parish clerks gravely declined. During the following generations, in most parishes they were gradually relieved of their main liturgical responsibilities. In the present century, however, with a better understanding of historic Catholic usages, the liturgical role of the clerk is being restored in many English churches.

In the Latin rite, the use of an epistoler has never been restricted to Solemn Masses. At Sung Mass (supposedly the normal Sunday service in parishes served by a single priest) if a reader or other minor functionary entitled to take the Epistle is present, then, according to Fortescue, he must do so. In Roman Catholic monasteries, one not infrequently sees the Epistle read by an attendant wearing a surplice.

In Eastern Orthodox Churches, the reading of the Epistle by a layman is most common. The epistoler is supposed to be appointed to the office of reader by a bishop.

This is not very restrictive, however, as large numbers of Orthodox laymen have been so admitted at some point in their life. A reader regularly helps the priest to perform the morning office before the Eucharist, and sometimes leads a litany during the eucharistic liturgy itself. In Orthodox parishes, the epistoler usually goes forward to the front of the church in ordinary lay clothes. After concluding the Epistle, he may simply step back into the congregation. Such an arrangement is very reasonable, and some of us have found that it works very well in our own church. On major feasts, and in parishes accustomed to a more elaborate ceremonial, a vested "subdeacon" may be preferred, but in ordinary Episcopal churches at the regular Sunday service, the simpler method is extremely satisfactory. After the Collect, the reader goes up to the lectern or other suitable point in the front of the church, reads the Epistle, and then quietly returns to his pew. A similar procedure may be followed by the man who reads the lesson at shortened Matins. This arrangement is simple, dignified, and quickly commends itself. On the other hand where a reader actually officiates at Matins or leads the Litany, most Episcopalians (including the present writer) prefer to see him in the choir vesture customary for these offices.

Granting then that this use of readers is legal, easy to arrange, and based on sound traditions, why *should* it be put into practice in ordinary American congregations today? First for pastoral reasons. The assignment of serious liturgical responsibilities to the laity greatly increases their commitment to the Church, their interest in its services, and their willingness to study the Bible. Not only the man who is reading and his immediate family, but the congregation as a whole gains a deeper realization that *the Holy Eucharist belongs to them*, that their attendance at it is important, and that their priest honestly regards them as sharers with him in the Church's work. In missions where a priest comes in to celebrate once or twice a month and a lay reader conducts Matins on the other Sundays, it is especially important that the

reader also have a significant part in the service when the priest celebrates. This makes it clear to everyone (including themselves!) that priest and reader are co-operators, not rivals, in leading the worship of the church. When a permanent priest is finally obtained, the continuation of lay-reading in conjunction with the Eucharist will do much to maintain local sense of responsibility and concern.

Secondly, there are practical reasons. Many laymen read very well. They appreciate the honor of reading in church and practice carefully during the preceding week. They can be a great help to the priest. In many parishes nowadays, the rector must celebrate three times on Sunday morning, as well as conducting prayers for the Sunday school. In rural areas priests must often officiate in two or three different villages. With fatigue, one's voice flattens and becomes wearisome. By the time the eleven o'clock service is reached, many of us have lost the power to preach effectively. And how dreadful for the laity to hear the Church's most solemn prayers recited in a voice that sounds dreary and bored! For the busy priest, it can be no small help to have an epistoler assist at *every* Sunday service. Many priests could not even consider using shortened Matins or the Litany before the Eucharist unless readers could help them.

Most important of all is the theological reason. What is the Eucharist all about anyhow? If it really is the Sacrament of Christ's Body, let us perform it accordingly. The Bible and the Prayer Book tell us quite plainly what the Body of Christ is like. It is a Body of many members, each of which has distinctive duties to perform. It is as members of His Body that we experience the new life of Christ's Resurrection as we gather at His Table on the First Day of each week. It is only when different people do different jobs that the liturgy can give us a full picture of the nature of the Catholic Church, can visibly put before us, that is, the living manifestation of the Lord Christ in our midst. But do such

elevated thoughts really mean anything in practice to the average modern Christian? You bet they do! The present writer, for instance, was officiating one Sunday morning several weeks ago in a small village church. It was raining and scarcely anyone came to church. As the service began, the small congregation and I were all very disappointed. Then the reader stood up to read the Epistle. He had never read it before but the evident conviction and earnestness with which he did it suddenly brought it all to life. He had given it his best, and the rest of us knew we had to give our best too. What had begun as a disappointing and shamefully ill-attended gathering soon became an intense and moving act of worship. When it is put into practice, plain ordinary Christians are very well able to see the interplay of spiritual life within the Body of Christ.

Does all of this somehow infringe on the uniqueness of the ordained priesthood? Does the priest fulfill his own unique vocation by transforming people into living members of the Body of Christ and by offering them as such at Christ's altar?

Query: will it not be best to have that Epistoler near the front lest his march and from the sanctuary be objectionable? This article is independent of Bishop Pinder's instructions. Ed.



What Is Best On Sunday Morning?

BY ROY PETTWAY

The question "What is best on Sunday morning" is one which has the attention of many people. To a Catholic, there is only one answer: "The Mass," for it is the Lord's own service and our means of sharing regularly in His redemptive life. Yet there are some in the highest places in the Church who have another answer. Their answer is, for the Family or Church School service, either Morning Prayer, or unliturgical opening prayers and a hymn or so; for the late service, Morning Prayer and sermon three times a month. The Mass for the early service. "Our job," they say, "is to bring people into the Church, and if we don't bring them into the Church, we obviously can't do anything with them for them. And they will be scared off if we do what the Romanists do: therefore we must be different from the Romanists, and have something that will draw in the people." The Catholic answers: "For the early service, the Mass is best. For the family service, the Mass is best. For the late service, the Mass is best." It doesn't matter much whether or not you stick in a psalm, an Old Testament lesson, and a canticle—although these simply lengthen the service with non-essential matter—and it doesn't matter primarily what vestments and ceremonial you use: it's the Mass that matters. At the Church School service, children, even as young as those in the first grade, can (and in many places, do) stay through the whole Mass, and then go to their classes (the sermon for the adults can be preached while the classes are meeting after the Mass). And the children can be Confirmed young, and begin making Holy Communion every Sunday, beginning the practice which will be expected to continue throughout life. Perhaps they don't know what they are doing" (do adults know what they're doing?), but they're forming good habits in their formative years, and when they are old, perhaps the

good habit will not depart from them.

There's no reason why one of the Morning Prayer canticles can't be sung between the Epistle or Gospel (though a hymn will probably go over better); and a psalm and an Old Testament lesson can be read just before the Collect for Purity (though many people will rather just omit doing this).

But there are mission priests whose bishop commands them to have only one Sunday service (no early Mass), because there aren't enough people for two services; and who commands that this service be Morning Prayer three Sundays a month. The bishop is rector of the missions, and there's nothing to do but obey and look for some other place.

The Catholic wonders, however: "Are we really doing much when we bring people into the Church if, when they get in, they don't find the Church being the Church? Is not the Church really the Church when it is at Mass? Are we really doing much to get people to Morning Prayer instead of to a sectarian preaching service? Are we really converting people if that is all the change that is made? And if we have Morning Prayer to get sectarians into the Church, when do these people ever get on to something real, when do the people of the Church ever advance to the full Eucharistic life? And, anyway, is it true that Morning Prayer draws people, and the Mass doesn't? Wouldn't the Mass draw people, and perhaps draw the kind of people who were really seeking redemption, people who were looking for something more than the usual protestant thing, people really seeking God? Maybe it would be better to have the Mass and make one real convert a year than to have Morning Prayer and change a dozen people from a sectarian preaching service

to Morning Prayer. And what of the sheep already in the fold: are they to be starved of the Body and Blood of Christ in order to get more sheep in to share their life of starvation?"

Let the Church be the Church, come

what may! What is best on Sunday morning? The Mass.

Is there a Bishop in the House who is acting contrary to the purpose of the Book of Common Prayer and the consensus of Anglican scholarship? Ed.

Unfinished Business

II Were We Wrong?

As a delegate to the General Convention, meeting in Miami, I don't believe that the full story concerning the Church of South India has been given to the people of our Church. I don't pretend, nor should any man, to know that full story, but I do know some aspects of it which never reached the floor of the Convention—and I think our people have a right to know.

Let me review, briefly, the situation at Miami as this observer saw it. Our Bishops had returned from Lambeth filled with a spirit of good fellowship. The proponents (in both Houses) of a partial intercommunion with the Church of South India on the part of this Branch of the Anglican Communion were (and are) an articulate group—theologically capable and able, also, to minimize theological ambiguities in their presentation, so that the untrained would need consider only how wonderful it is to have fellowship with one another (this, incidentally, against the background of the fellowship which is possible in a place like Miami). The deponents, on the other hand, were also theologically capable, but incapable of presenting their material in such a manner that the untrained could grasp the significance of what was being said. This inability to communicate was fatal (for the deponents) for this issue at that Convention. Between these two extremes there was, as always, a large body of concerned people who wanted to do what was right but, in the pressure of business

and fellowship, did not have the wherewithal to make a valid decision.

Superimpose on top of this, if you will, the watch cry of the proponents—"Look at all of the other branches of our Communion which have already adopted this stronger resolutions."

The comprehensiveness of our Church has a great appeal for all of us. I do not believe, however, that comprehensiveness should mean that we stand for everything as having equal value. Such a comprehensiveness means, in effect, believing nothing, and is a turning of liberty into license.

I believe that our Bishops are of the *esse* (being) of the Church—not *bene esse* (well being) or *plene esse* (fullness of being). Providentially, for me, I did not believe this when I left Seminary. My Bishop at that time was, seemingly, well content with the answer, *bene esse*—or I might not have been ordained. Even though I believe that Bishops are of the *esse* of the Church, I also know that, historically, many times, it is the Laity and lower Clergy who are the most steadfast in the Faith. A simple illustration of this is to cite Athanasius—the great defender of the Faith at Nicaea, in 325 A.D. While a Deacon, Athanasius was the foremost spokesman for the basic Faith we express today in the Creeds. Later (as a Bishop), as he continued the fight, how easy it would have been for him to have said, in effect: "I

these people desire to extend to me the right hand of fellowship. Surely the question of one little letter (iota—from whence I get the phrase, "it doesn't make an iota's difference") in a word should not be allowed to come between friends." It so happens that one little letter was, and is, a difference between belief in Jesus Christ as God's only begotten Son, and belief in Jesus as one more created being. Laity tend, sometimes, to see things more crystally clear than the clergy. Any layman knows, instinctively, that he has no salvation apart from Christ, the Saviour, both God and man. Clergy, unfortunately, often miss the essence of Faith because of the trees of comprehensiveness.

May I change the area of thought, now, to the moment, to the political. Much was made, at Convention, of the idea that all of this controversy was in remote India. I wonder how many of our delegates would have raised their hands had it been a question of extending recognition to Communist China. These things are not done in a vacuum—they have world-wide implications.

The Bishops, in the preamble to their resolution, made reference to certain anomalies. These anomalies are of a theological as well as of a practical nature. It was a natural procedure, upon the part of the proponents, to attempt to avoid too much debate in the House of Deputies. To make the Deputies really aware of the anomalies might make them hesitate to vote favorably.

Theologically, one of the prime issues (which our Communion has not settled) is the answer to the question of what constitutes "validity of orders." Does validity of orders mean, only, that one be ordained (or consecrated) by one in Apostolic Succession—or does it mean that (as Moss points out in "The Christian Faith") you have to consider Faith and Jurisdiction as well. In effect, our approach to the Church of South India has been an adoption of the current Roman Catholic position (which is giving them no end of problems). The Church of South India, admittedly, does *not*

have the Faith. It has, for its Episcopally ordered Clergy, some kind of succession. It does not have jurisdiction—the continuing Anglicans have that. Much was made at Convention of the fact that the Church of South India was a going proposition—the idea of course being that one should put one's money on the horse currently in the lead. I wonder, again, what Athanasius would have had to say—or what Bishop Seabury would have said. In effect our Church, opportunistically, has been pulling the rug out from under the continuing Anglicans.

The next points are practical with theological overtones. By resolution (which, incidentally—and fortunately—, cannot change the Faith of the Church) I am now in partial intercommunion (whatever that means) with the Episcopally ordered clergy of the Church of South India. In so far as this observer can understand it, this also means that I am in (at least) partial intercommunion with the parent bodies of all of the churches involved in that Union. The groups that entered that Union have specifically stated that it is their intention to remain in close association with the parent groups. If I *partially* marry some mother's daughter, am I not also *partially* related to that mother?

Under the present arrangements with the Church of South India, we could have this type of a situation develop. Two clergy from the Church of South India come to my Parish. These clergy are on a fully equal status in India. I meet them at the church door and ask them if they are both Episcopally ordained. One says yes, and the other no. I tell the one who answered yes to come in and share my vestments and our Lord's Altar. I tell the one who says no that I would be pleased if he would come in and look around. If I were either one of these two clergy, I have an idea that I would rather vigorously reject such an approach.

To me the so-called millinery of the Church is relatively unimportant as over against the Faith of that Church. I make the following observation as a result of

my experience as a Chaplain during the Korean War. The men who cared enough to come—cared whether there was an Episcopal service provided for them—were usually those who had had a firm grounding in the Faith. This did not depend, necessarily, upon whether they were used to an elaborate ritual—although it often followed. Most of the others were content with a pan-protestant service, or nothing at all.

We, obviously, do not want any witch hunts regarding the Faith. I believe, however, amidst the present chaotic world conditions, that our people have the right to hear their leaders preach the Faith without equivocation.

May I conclude on what, I trust, will be a conciliatory note. I really haven't the slightest doubt about the loyalty to the Faith of the bulk of our clergy and laity. At

Miami, there were an impressive number of outstanding individuals who were, and are, deeply concerned and deeply committed persons. The desire to reach out a helping hand to others, within the context of congenial fellowship, lack of training and background, and failure to communicate the essentials of the issue, prevented, to my mind, the Convention from coming to a proper vote—a vote to postpone consideration of this time.

Last month Fr. Edkins commented on the very unsatisfactory statements of Lutheran and representatives of the Church of South India about the Episcopate (Reflections At the End of an Era, HOLY CROSS MAGAZINE, Sept., 1959 page 261). This gives further point to Fr. LeMoine's que-

E



ST. FRANCIS AND ST. DOMINIC

Religion In Prison

BY T. WILLIAMS

Many people assume that because a person is in prison he must, because of lack of opportunity, lead a comparatively sinless life. Thinking people know that this is not so. Probably nowhere else in the Christian world is it more difficult for a man to keep faith in God and in the Church than in prison. The constant supervision, the boring routine, the mocking of unbelievers are elements that contrive to rob a man of his Faith.

Life in prison is like an ocean tide that is cold and monotonous, ebbing endlessly day after day. The days are followed by nights of darkness and ebbs. Day upon day flows by in a seemingly endless terror. God alone knows the burdens carried through the day and which the prisoner tries to forget in sleep. Though bodies relax from the toil of the day, there is a weariness in their bones and an ache in their hearts. Prisoners are not alone too, and most of them have loved ones—wives, children, mothers, and sweethearts—whom they yearn to be with.

All pretense of hardness vanishes in the confusion of the dark cell at night. No one is watching now—relax. Silently they send up their prayers for deliverance from the prison. Like the Angels who sinned against God, their plight seems no less hopeless.

At last, although surcease from the many hardships of the day, lies lightly in prison. The men stir uneasily in their troubled sleep. In the early hours of the morning, the tide reaches its lowest ebb. The awakening in the morning is one of the most terrible trials in prison life. All of the despair, frustrations, and fright of the past and future turns with stark reality.

In all of the life in prison, the only actual relief from heartaches and pain are to be found in the individual's belief in God and his subjugation to his religion.

The three greatest aids to keeping Faith shining brightly among prison inmates are:

Church services, Prayer, and Counseling. In most of the prisons in the United States, regular Church services are made available to the inmates. The most backward of all states permit at least two denominational services per week (one Protestant and one Roman Catholic). Prison in states that are more advanced in modern penology methods, usually allow various denominational services either weekly or monthly as scheduling permits. These services with their individual Chaplains do more for the rehabilitation of the inmates than any other phase of the rehabilitation program. All of the various phases of the rehabilitation program are interwoven, and religion plays a major role.

Besides being given the opportunity to participate in Church services of their own choice, the average prison inmate feels that through the Church he keeps a contact with the outside and that he is not entirely cut-off from all that he holds dear. The Chaplain (priest, minister, or rabbi) is not considered part of the administration by the inmate. He is more of a friend, an advisor, a counselor, and to him the average inmate goes with all personal problems whether they be institutional, spiritual, or concerning family matters outside the prison.

The Chaplain has the job of assisting these men under his guidance. In many cases the Chaplain is only in the instruction part of the time, so that when he does visit the prison he is swamped with requests for interviews by men looking for assistance or guidance. Most of these Chaplains have parishes of their own and can devote only a small part of their time to the prison. When the individual Chaplain is not available all of the inmates problems usually fall upon the main institution Chaplain either Catholic or Protestant. These two Chaplains are full time men in the prison regime.

Nearly all of the men in prison go to one of the Church services during some holiday

season of the year. Easter and Christmas are the two largest church days of the prisoner's year. Some of the reasons for the large Church attendance on these two holy days are material. Inmates without funds are usually looking for material things such as: greeting cards to send out, envelopes, and any other item that the Chaplain may distribute to his men. Numerous different services are conducted yearly by both Protestant and Catholic Chaplains. During the Catholic Church year there are many Saint's Days observed. For all men

a High Mass is usually celebrated on Feast Day of St. Dismas, the Penitent Thief. This celebration is a highlight of the calendar and is attended by many men of all denominations.

Besides religious services, there are available to the inmates various correspondence Bible Courses, Bible study classes, Catechism classes, and countless other religious activities.

Prayer is the one channel that is available to all men in prison. Many men in prison cannot attend the service of their choice so they either attend some other service or find comfort in Prayer. Many men receive their daily strength through Prayer.

Religion in prison is a must for many men. It is something to hold on to to guide them.

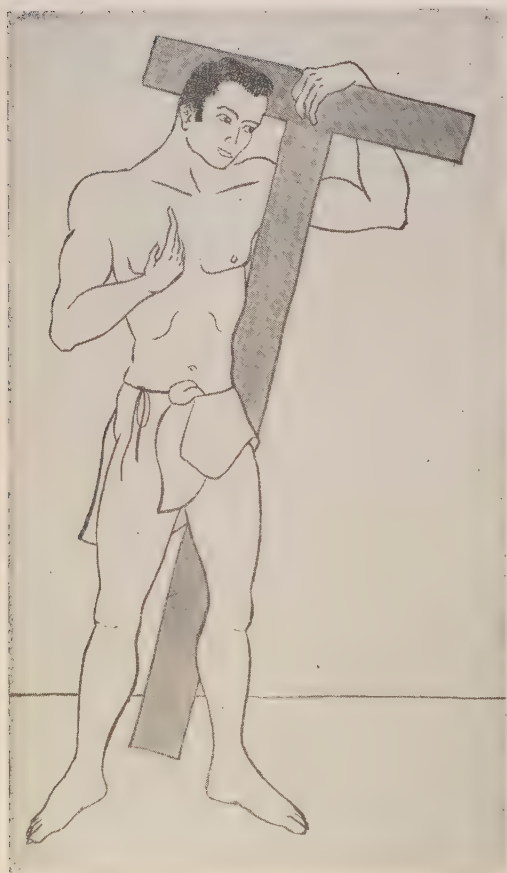
COLLECT, SOCIETY OF ST. DISMAS

Almighty and merciful God, who prepared a way of salvation for the wicked; graciously show us the love in the face of thine only-begotten Son Jesus Christ, whereby he drew unto himself the blessed Thief on the cross; that we likewise may be moved to true repentance, and attain the promise to be in Paradise with him, even the Son of Jesus Christ Our Saviour. Amen.

CONDENSED FROM ST. CLARE'S MONSTRANCE

The Church in her wisdom has put a blessing on a great variety of methods and schemes of prayer and devotional societies. Persons interested will find a fairly complete list of Devotional Organizations, beginning on page 111 of the Episcopal Church Almanac.

Another concrete suggestion recommended by the "Schools of Prayer," such as those so successfully given by the Holy Cross Fathers and by our own Franciscan friars. A "School of Prayer" conducted for a few days a year in every parish would undoubtedly transform the spiritual life of our laity.



St. Dismas, the Penitent Thief

Even So We Speak

BY MARION DANE BAUER

It is always a problem to the young and growing . . . how does one purify and strengthen oneself without becoming centered in the self? How does one come to know the power of one's own soul without turning the eyes always inward?

The answer, like so many other "answers" in this world, is easy to state and more difficult to live, and yet there is only this answer. One must turn oneself first outward to God, and in God is all purification and strength. Then one must turn oneself outward to the souls which inhabit the bodies around us, and through an understanding of others one's own power is manifested.

We belong to a communion which, while representing a portion of the Church which has its beginning with Christ, is yet young and growing; for youth is not a matter of years, it is an attitude of mind. We belong to a communion which claims divinity only for its God and not for itself, and so we make mistakes and call them mistakes and continue our march, a human army bearing a Divine commission.

Yet too often our zealous youth turns on itself with a formula for strengthening and purifying and studies its own ranks for an indication of power.

The Anglican Communion stands for a Catholic wholeness, but we refuse to let that wholeness function when we concentrate on an analysis of its different parts. The Anglican Communion stands for a Catholic wholeness in which the freedom of the soul is implicit and essential, but we limit that freedom by clinging to imaginary boundaries which circumscribe one small portion of the Faith.

The strength of our Communion is that we can contain the whole of the Catholic Faith without defining and limiting it

through endless dogma. The weakness of our Communion is that undefined and unlimited the Catholic Faith is too vast for most souls to embrace or comprehend. And so each of us goes in his own way, each with his own little piece which he calls "The Faith," and we cheerfully condemn the other scraps of faith clutched tightly in the grubby little spiritual hands of other travelers.

Having turned inward to ourselves, the vision of the God Whom we serve and the world we are meant to save grows dim.

Perhaps it is too much to expect any one individual to grasp the Faith in its entirety, but if we would each, priests and laity, Church workers and religious, turn our eyes outward to the common goal of the Church, there would be no division within. No division, that is, which could not be healed by the Grace of God and the balm we would create ourselves with which to anoint others' wounds.

"Physician, heal thyself," but heal thyself through thy own love of God, and do not stop to meditate upon thy well body. Turn then and heal the world.



Be Ye Angry And Sin Not

(Ephesians 4:26)

BY OVERTON SACKSTEDER

We are told today that if we are to be mentally healthy we must express our angers, that to suppress them into the unconscious is dangerous because they come out in unknown ways which devastate our personal relationships, upset our work or family life, and trouble our minds with unaccountable fears. Modern psychiatrists tell us that the direct expression of anger is healthy and its suppression unhealthy. This theory is a source of considerable confusion to catholic Christians who have always been taught that anger is one of the seven deadly sins and self-control a virtue to strive for. But both points of view are true when properly understood, and can help establish mental and spiritual health in the Christian soul. The confusion comes because the Christian sees God as the source of all truth, while the true scientist is only concerned with what truth his limited tools uncover. Since Christian truth contains scientific truth, what medical science has discovered about anger can be expressed in terms of God's revelation.

WHENCE COMETH ANGER

"Anger is the perversion of the divine gift of indignation against wrong and unrighteousness which God has implanted in every heart, the instinct which will not tolerate or condone evil."¹

Our capacity to be angry is a gift of God, given us to be used against evil and unrighteousness and we misuse it at our own peril. It is part of the image of God within us, for we share His divine abhorrence of evil. The extra energy which anger produces gives added strength for combatting evil. It is to the human system what a passing gear is to an automatic transmission, a source of extra energy in time of emergency.

In fallen man this God-given capacity to anger is perverse and corrupt. Adam, in-

stead of recognizing his anger toward Satan and himself, projects it to Eve and to God when he says, "The woman *whom thou gavest to be with me*, she gave me of the tree and I did eat." It was all God's fault: If God hadn't forced the woman upon him, he would not have been tempted and would not have fallen. How typical this is of blind anger. The saying was it that love is blind, but this is not true. Love sees the person as he truly is, as God meant him to be. Anger, once it has been perverted, is like a curtain over the mind. Anger, instead of being the power to eliminate evil, becomes a tool for the production of evil and one of man's deadliest sins. Instead of focusing on the evil, either in another person or in one's own self, anger centers upon the other person and becomes a murderous desire for vengeance, upsetting reason and poisoning the angry person with resentment and hatred. When this anger is expressed directly and violently it brings forth unfortunate and often tragic action. What happens cannot be undone, but at least it is soon over and the person returns to reason and, except for the inevitable regrets, relative tranquility.

Much greater damage is done, however, when the anger is left unexpressed. The anger poisons the mind and has a profound effect on thinking. The virtue of self-control is not practiced when we allow evil to go unmentioned. Unexpressed anger is not eliminated, but continues in the mind of the angry person until it comes out in obvious, indirect ways. No matter how thick the sugar coating may be, the hostility underneath emerges subtly so that the angry person is often unaware that he is expressing anger. Anger effects the mind as long as it remains, recognized or not. The angers of children toward parents, repressed for years, do great damage to the adult person.

ly, sometimes seriously impairing the individual's function in his world, while such anger directly expressed is soon over and does little permanent damage. Anger unexpressed inevitably explodes, causing violent, sometimes irreparable damage. The repressed, uninhibited person is seldom responsible for the violent crimes we read of in the newspaper. These are the result of anger bursting forth of unexpressed angers.

ANGER AS A SIN

The Church knows that anger breeds evil. High on the list of deadly sins, anger has earned its place of eminence as a source of confusion and error in the human soul. At the deadly sins were spoken of, in their earliest appearances in theology, not as sins but as states of mind—"the hidden motions of the soul out of which all kinds of sin arise."² *Corrupted* anger is the parent of suspicions, ingratitude, resentment, mental irritation, rancour, vengeance and murder. Anger is a fruitful producer of sin.

The confusion comes when we falsely believe that any welling up of the emotion we recognize as anger is sin. We are meant to experience and to use the emotion of indignation toward evil even as our Lord used anger against the money changers in the temple.³ The notion that the Christian is always calm and peaceful, even in the face of dreadful evil is so common that we often repress our anger and pretend we don't experience it. But this quality that God has given us to use is not meant to be suppressed. We must use it toward the end for which it was given. Ignoring anger does not eliminate it, and suppressing angry feelings does not eliminate the sin. Even unthought and unexpressed anger can separate the soul from God and make it unable to function.

The difficulty, then, is to distinguish between a healthy abhorrence of evil and sinful anger. The term "righteous indignation" is to be mightily distrusted because it can cloak a most pernicious and soul destroying type of self righteousness. It was, I may be sure, "righteous indignation"

which caused John Calvin to avenge himself by drowning, in the name of God, two rebels who insisted on baptism by total immersion. This was common, ordinary, sinful anger, and there was nothing righteous about it. Calvin simply lacked the security to deal with criticism of his leadership and so was angry at himself. Unable to face his own defect, he vented his anger on those who dared disagree with him and thereby committed murder.

To distinguish between indignations toward an evil action and sinful anger toward the person of another, requires utmost humility. It involves ability to love the person who does the evil as well as hatred of the evil itself. The strength of the love and concern for the evil-doer which must be great enough to overcome the pain from the hurt received. When one is "blazing mad" is no time to argue inwardly, whether one is angry at the sinner or the sin. Habitual Grace, which can only come from a mature development of the capacity to love, is needed here. The object of our faith is "to have in us that mind that was also in Christ Jesus."⁴ By growing closer to God we are meant to grow more like him in love and forgiveness. A discussion of this involves the whole development of the Christian life and cannot properly come here. All we do in our efforts to come closer to God, our worship, prayer life, our study, our self examinations, our confessions, our meditations, help us to succeed in overcoming the sin of anger by developing our capacity to love. However, there is much to be said specifically about overcoming anger, but it has meaning only when there is some growth of the soul in the direction of being more loving.

Before the human soul can be angry and sin not, it must recognize that it is angry. For us, who have had the gentle Jesus, meek and mild concept drilled into us, this takes some doing. We are quite afraid to admit to ourselves that we are angry. Anger must be recognized before it can be handled. To pretend we are not angry doesn't dispel anger. To say to a person, "That's all right.

I don't mind," when you really mind terribly is to jeopardize your relationship with that person. One who habitually suppresses his angers often is quite afraid to admit when he is angry because he realizes the terribleness of his emotion if it does break forth. Frightening as this is, it is not as frightening as the alternative, for each anger suppressed is another stick of dynamite for the eventual explosion. The closer you are to the person who is the object of your anger, the greater the necessity for recognizing and expressing your feelings. When hus-

bands and wives are angry and resent toward each other and fail to recognize they are storing up grave trouble for themselves and for their children. The sooner anger is recognized, the less difficult it is to deal with, and the less permanent are its effects. So the first step in overcoming sin of anger is to know when we are angry.

Second, we must know with whom and what we are angry. This is where the devil does his best to confuse us. His masterpiece is the person who is angry at eve-

UNITED NATIONS DAY - October 24th



Prayer For The United Nations

ETERNAL God, we beseech thee for all who serve in the United Nations Organization. Grant thy blessing upon their endeavors to heal the wounds of the world through co-operation in education and other fields of human service; and may thy Holy Spirit so guide their deliberations in Council and Assembly, that all causes of strife may be removed, and peace and concord be secured among all the peoples of the earth; through Jesus Christ our Lord. Amen.

—BY THE REV. F. J. MOORE, D.D.

ing and everybody, for the sin of anger. We have no complete control of this soul. Failing that, Satan will direct the anger toward a racial or religious group. The more general the target, the more diffuse our anger is, the easier it spreads and the safer and less threatening it is for us. It is quite safe for us to vent our anger at the Jews or the Pope or the rascals in Washington because it prevents us from directing our anger at our own wife. Old Scratch also diffuses anger by using it as a mask for our fears. A man must really face himself to have humility to admit, "I am afraid." It is much easier to be angry or righteously indignant toward those you fear. But few of us are deluded by this diffuse anger. Many, however, are fooled by Satan's trick of making us vengefully and disorderously angry at another person. We don't like anything about him, and everything he does annoys us. We are angry at the whole person, apart from anything he may have done to us. If he has not given us reason through his conduct to be angry, we invent reasons for it. We say that we can't stand so and so, but we don't really know why. But suppose we do know what so and so has done to us, and that it is indeed an evil thing. If the tempter has his way we will be angry at the whole person and hate him for what he has done. If it is a person for whom we care deeply, the hatred will be deeper and the desire for revenge the more stronger.

We must realize we don't experience an emotion of anger unless there is an evil to trigger it. Whenever we are angry there is always an evil to be recognized on which the anger can be pinpointed. It may be a wrong done to us, so that the anger can vent itself constructively on the elimination of the wrong, rather than on the elimination of the wrong-doer. But things that make us most angry, and that are the hardest to face are the evils within ourselves. We have all recognized times when we have exploded at another person when we are really angry at ourselves. How many children are often spanked because the parent is angry with himself?

It is easy to say that behind every anger

there is an evil. It is another thing to find the evil that is causing the anger. We are only too happy to be deluded. Yet, before we can deal with the sin of anger, we must know as definitely as possible the source of our anger. This requires a willingness to think and a considerable amount of illumination from the Holy Spirit. The more accurately we specify the source of our anger, the more likely we are to eliminate the evil behind it. When this is successful, the evil is eliminated, and the world is better for it. Anger becomes sin, then, when it is directed toward anything other than the specific evil that gave rise to it. The only way to be angry and not sin is to attack the evil itself, and we should not waste any time in doing it. For when St. Paul says, "Be ye angry and sin not," he also adds, "Let not the sun go down on your wrath; neither give place to the devil."⁵ Once the evil is discovered, deal with it immediately.

Remember that all men are created in the image of God and are therefore potentially good. There is no such thing as an evil image of God, although there are corrupt images of God who do evil things. Therefore it is impossible to be angry at a person without sinning. We must persist until we discover the particular evil which causes the anger. This may not always be possible in cases of angers long held, and in such cases the evil when it is discovered may have long been eliminated. But still, knowing the source of your anger is a long step toward eliminating it.

Once we discover that the source of our anger is an evil within ourselves we have work cut out for us. When we have battered down the barriers against this discovery put up by our own sinful pride and have threaded our way through the labyrinth of our own rationalization we have done the bulk of it. But there is still the matter of contrition for what we have done and the confession of it before God. When the sin is mortal there is nothing so effective in its elimination as the confession of it before a priest. The authority to bind and loose was entrusted to the Apostolic Ministry by our

Omnia Opera Domini

(Columbia River—Autumn)

O All ye works of the Lord, bless ye the Lord: praise him and magnify him forever.

(Eons ago the earth thrust high above the river a vast shoulder of rock.)

O ye Heavens, bless ye the Lord: . . .

(Overhead a pale blue autumn sky shades to haze at the horizon.)

O ye Waters that we above the Firmament, bless ye the Lord: . . .

(The pointed firs pierce the valley mist.)

O ye Stars of Heaven, bless ye the Lord: . . .

(Jupiter is a lantern in the east and the Big Dipper swings its empty cup.)

O ye Mountains and Hills, bless ye the Lord: . . .

(They rise across the river, fold on fold—purple, azure-grey and dusky.)

O all ye Green Things upon the earth, bless ye the Lord: . . .

(Dark cedars tower above gold aspen and crimson maple.)

O ye Seas and Floods, bless ye the Lord: . . .

(Far below, the river rolls forever toward the sea.)

O all ye Fowls of the air, bless ye the Lord: . . .

(Robins and juncos peck at fallen fruit in a tangled orchard.)

O all ye children of Men, bless ye the Lord: praise him and magnify him forever.

By Amy M. Rehms

N. B. The slender, trailing tree called the vine maple gives the only red foliage the Cascades area.

Lord to be used, and, while it is the most difficult road to forgiveness, it is also the surest. Perhaps anger at the evil within us will furnish us with the drive to take this important step. But whatever means we use to obtain forgiveness, our wrath is vented in the process and sinful anger has not been added to the other evil.

When the evil which causes anger results from the action of someone else, the problem is more difficult. We cannot repent for

another, nor can we change the action of another unless he wills to change. We have no guarantee that the evil which makes us angry can be eliminated because we ourselves will it. The ideal for our behavior is found in the Sermon on the Mount. I say unto you, that ye resist not evil: whosoever shall smite thee on thy right cheek, turn to him the other also." A common misconception here is that it commits one to a course of ignoring evil, pretending that it doesn't exist. But

Autumn Hymn

Captive me with color, Lord,
Who am quick slave to hue,
Bind me with glowing sumac now,
Let dogwood pierce me through.

Prison my heart to Thee with gold,
Ineffable on birch,
And lead me to Thyself within
Thy burning maple church.

Wind me with saffron, scarlet, rust,
Snare me with hunter's green,
Enthrall me with such brilliant sky
As eye has never seen.

Teach me Thy will in color, Lord,
Sharper than death's bright pain,
In Autumn's swift consuming storm
Make me Thine own again.

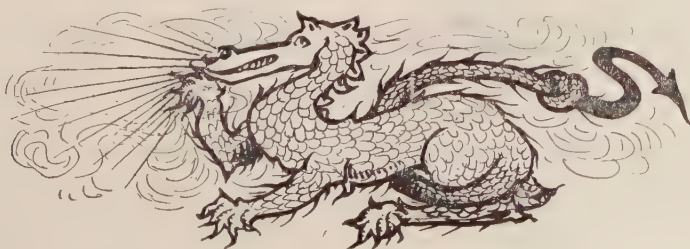
BY ISABELLE KIDDER (MASSACHUSETTS)

The resistance is a more subtle and devastating means of rejection, and resists evil with another evil. But the meaning here is that we are not meant to add evil to evil, but by positive and involving action of love for the person make ourselves vulnerable to another hurt. We are not meant to ignore evil, but to use a good and loving means to overcome it. And this always subjects us to further injury. The paradox is that we are concerned with loving the other person at, while we may suffer from repeated evil actions on his part, we are suffering for his sake and this makes our suffering endurable.

Therefore, we are not meant to overlook the evil, but to bring it to the attention of the evil-doer as kindly and charitably as we can. We can certainly say that we hate the thing that he has done, but he must be equally aware of our love and concern for him. All must be done toward eliminating the evil and keeping it from recurring, and nothing must be done in retaliation or repaying evil with evil. Here the virtue of self-control is so important. We can express

our displeasure, even our anger at the evil in a rational and controlled way. But it must be expressed. We can make it quite clear that we do not mean to tolerate the evil and will take adequate steps to prevent it, but they must be directed toward the evil itself and not toward the person.

This cannot be done without prayer, particularly prayer for the person who has done the evil. And we must be most careful how we pray. A prayer for God to straighten out this poor fool and to make him do what we want him to do is less than worthless. After all, we cannot be sure that we are righteous and he is evil. In this matter more than almost any other we are subject to confusion and error. Moreover, this kind of prayer is designed to bend God to our will, to give us what we think is right whether it is right or not. We must first pray that God's truth be known and his will be done in the situation. Second, we must pray for the welfare of the other person; that God may protect and prosper him, that he may cure his asthma (if he has it) that



Christus Rex

"O Lord . . . Thou art clothed . . .
 with majesty,
 who coverest Thyself with light
 as with a garment,
 who hast stretched out the heavens
 like a tent . . ."

Psalm 104:1-2 (RSV).

Under the starred-imperial canopy
 Of space, supported by celestial might
 Of pillars gold:
 By stars untold,
 Enswathed in robes of cosmos' space-
 spun light
 Sits Christ the King in holy majesty.

He *made* Creation with a whispered word.
 Another word brought legions out of space
 Of cherubim:
 And seraphim
 Their fellows followed to the royal Face
 Of Godhead, *pacis Princeps*, Christ the Lord.

"Eternity, dominion, honor, laud—"
 So sing the seraphim. And with their song
 The sons of earth
 By fire-birth
 Adore and praise through aeons all along:
 "—all glory be to Thee, Eternal God!"

BY DONALD GRAYSTON



he may alleviate his suffering and give him strength to endure his tribulations. Such prayer is most revealing. Sometimes through it we find, to our horror, that we are part of the tribulation being endured by him. Our

success in dealing with anger without sin is dependent upon the whole character of our religious life. We are like athletes training for the big game. The disciplines of the faith are our training regime.

¹ Hughson, *Spiritual Guidance*, Holy Cross Press West Park, N. Y.—page 63.

² Kirk, *Some Principles of Moral Theology*, Spolleswoode, Ballentyne & Co., Ltd. London—page 266.

³ Philippians 2:5

⁴ Ephesians 4:26

⁵ St. Matthew 5:39

⁶ John 2:14-17

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- Book Reviews -

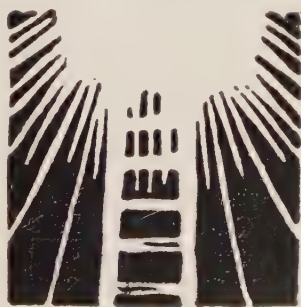


THE LADDER OF DIVINE ASCENT, by St. John Climacus. Translated by Archimandrite Lazarus Moore, with an introduction by M. Heppell. (Harper & Brothers, New York, 1959.) pp. 270 Cloth \$1.00.

If the fasts and prayers of the early Christian ascetics fail to stir much enthusiasm among modern readers, here we have a work which should do much to clear away many of the misapprehensions about them. In the age of sixteen in the venerable monastery on Mt. Sinai there was tonsured a monk named John. That was sometime in the closing years of the sixth century. Not later than 637 A.D. he became its abbot. Beyond this, nothing much is known of his life. But his "Ladder," wordy and tautological as it is in places, shines as a standard, deservedly popular ascetical guide to this day. That is true particularly for Orthodox Christians in eastern lands. Bungle translations which either slur over references to oriental monastic customs or misunderstand the terminology have done much to make the western reader not a little suspicious, if not actually bored. We are grateful to Father Moore for his diligence in rendering such a valuable work in quite readable English, and to Dr. Heppell for his obviously painstaking scholarship and research among ancient manuscripts, particularly those treasured in Syrian monasteries. Adequate footnotes explain the meanings of the various Greek monastic terms as currently used in the seventh century; and, so far as we have checked them, quotations from the Septuagint or the Greek New Testament are correctly given.

The Abbot John is most original in his vision of the ascent to Christian Perfection in thirty steps, or rungs of a ladder, in the course of the thirty years of the hidden life of our Lord. Despite his long years as a monk in complete retirement from the

world, he knew the world, as well as the deceits of the flesh and the devil. Many of his illustrations are taken from the marketplace, or even from a ship at sea, and are most effective. He begins with considerations "On the Renunciation of the World" as the first step, and goes on relentlessly to consider the various demands of obedience, humility, chastity, solitude, poverty and interior prayer. We find one striking passage under Step 4: "It is dangerous for an inexperienced soldier to leave his regiment and engage in single combat. And it is not without peril for a monk to attempt the solitary life before he has had much experience and practice in the struggle with the animal passions. The one subjects his body to danger, the other risks his soul. Two are better than one, says Scripture. That is to say, 'It is better for a son to be with his father, and to struggle with his attachments with the help of the divine power of the Holy Spirit.' He who deprives a blind man of his leader, a flock of its shepherd, a lost man of his guide, a child of its father, a patient of his doctor, a ship of its pilot, imperils all. And he who attempts unaided to struggle with the spirits gets killed by them." In the closing chapter he urges the brethren to ascend eagerly, exclaiming in his prayer "But I long to know how Jacob saw Thee fixed above the ladder. Satisfy my desire. Tell me." The book is not easy reading, but indispensable for us who still count ourselves as pilgrims "in the way."



The Order Of The Holy Cross

Fr. Superior led the Religious Life Conference at St. Helena's over the Labor Day weekend, one of three being held in various parts of the country. He was away from 15-21st, making a visitation at the Versailles convent and school.

Bishop Campbell conducted a retreat at Peekskill, ending early in the month. He left for St. Andrews, Tennessee on the 16th and will later go on to Santa Barbara.

Fr. Harris returned from duties at St. Mary's-in-the-Field, his usual August supply work, combined with ministration at Sing Sing, and visited the Convent of St. John the Divine, Toronto for duties from the 21st to the 25th.

Fr. Bessom was chaplain at the annual conference, "Theology in Action," at Adelynrood, So. Byfield, Mass. over the Labor Day weekend. O.H.C. men have been frequently called to such duties at the famous home of the Companions of the Holy Cross, from the Father Founder down. A thousand had been lodged there in the 1959 summer, for retreat and conference, and more were to come. He spoke on the religious life for the Connecticut Laymen's Conference on the 13th and on the Liberian Mission at the Rowena a gathering in the Congregational Church on the 26th.

Fr. Packard made a round of pulpit appearances: St. Francis', Levittown on the 9th; Holy Cross, Kingston on the 20th; Christ Church, Manhasset, on the 21st; St. Martin's, Marcus Hook, Pa. on the 22nd; and St. Peter's, Stone Ridge on the 27th.

Fr. Terry spoke at the Girls' Friendly Society Conference in New Canaan, Conn., 12-13th and gave another School of Prayer at St. Bede's, Syosset, 19-22nd.

Br. Charles assisted in the Newburgh Religious Life Conference. He spoke at Calvary Church, Syracuse on the 13th and at St. Luke's, Catskill on the 27th.

Fr. Smith was chaplain at the Long Island Diocesan Youth Conference at Wapping River.



The novices cut a swath down to the Hudson to the great improvement of the view

OCTOBER

Fr. Superior attends the meeting of the A.C.U. in New York City on the 6th. From the 11th to the 29th he will be mostly in the South. He will make his visitation of the monastery and school at St. Andrews, Tenn. from the 20th to the 28th. Other engagements involve talks about the Liberian Mission at the following places: Christ Church and St. Paul's, Savannah, 11th and 12th; Christ Church, Macon, 13th; Sandy Springs, 19th, all these in Georgia; Trinity Church, Buckingham, Pa., 29th.

Fr. Hawkins will hear confessions at Albany on the 27th.

Fr. Packard will conduct a School of Prayer at St. Paul's, Vergennes, Vermont 12-15th, will speak to the Canterbury Club of Queen's University, Kingston, Ontario on the 26th, and will give a mission talk at the Church of the Good Shepherd, Rossmont, Pa. on the 28th.

Fr. Terry will give an address at the Chapel of the Divinity School in Philadelphia on the 27th.

Fr. Charles goes to Troy for a sermon at the Acolytes' Festival there at Christ St. Barnabas' Church on the 2nd. He will speak at All Saints' Church, Rochester

on the 11th and help in the Catskill Mission 18-25th.

Fr. Smith speaks at Trinity Church, New York City on the 7th, goes as chaplain to the Rhode Island Youth Conference, Camp Pascoa, 10-12th and will conduct a mission at St. Luke's Church, Catskill, 18-25th.

The Order of Saint Helena

Newburgh Notes

Immediately after long retreat and chaplaincy missions, retreats, quiet days, etc. began again. On September 2 a group of young people from St. Michael's Church, Newburgh, spent the day, bringing a box lunch.

Sept. 5-7 was The Religious Vocation Conference for twelve young women and representatives from seven different religious communities for women.

Sister Elisabeth showed the slides and spoke on the Religious Life at Holy Trinity Church, Highland, New York, Sept. 9, and Sister Clare spoke on the Religious Life at St. Thomas' Church, Verona, New Jersey, on the 16th.

We welcomed a group of women from Christ Church, Stroudsburg, Pa. on the 10th and a group from St. Stephen's and St. Martin's, Brooklyn, on the 26th for an all day visit and box lunch.

Sister Rachel spoke to the students at St. Peter's School, Peekskill on the 27th.

We plan to celebrate our dedication festival on October 2nd. High Mass will be at 11:00, and luncheon will be served on the terrace, weather permitting. We expect many of our friends and Associates to be with us.

The following engagements are planned for October:

Sister Mary Florence will conduct a Children's Mission at Christ Church, Stroudsburg, Pa., Oct. 4-11 and another at St. Thomas' Church, Lyndon, Ky., Oct. 18-25. Sister Elisabeth will conduct a Chil-

dren's Mission, on the Sacraments, at St. Margaret's Church, Hamilton, Ontario, Oct. 17-25.

Sister Mary Florence will conduct a Quiet Day for the women of St. David's Church, Strafford, Pa. and neighboring parishes, Oct. 12th, and will show slides and speak about the Religious Life at The Good Samaritan Church, Paoii, Pa., on Oct. 13th.



We expect a group of women from St. Alban's Church, Simsbury, Conn., for a retreat here at the Mother House Oct. 9-11th, and another from West Haven, Pa., Oct. 26-28th. Two Sisters will visit the Vassar College Canterbury Club on Oct. 16th.

Sister Josephine will take part in The Conference of Novice Masters and Mistresses to be held at The House of the Redeemer, N.Y.C., Oct. 14th and 15th. There will be three sessions at the conference with addresses and discussion. The first is on Obedience, led by the Father Prior,

Order of St. Benedict. The Father Minister of The Order of St. Francis will lead the session on Liturgical Prayer, and the Assistant Superior of The Order of the Holy Cross, on The Bible. A final session for discussion will be led by Father Wessinger,

S.S.J.E., Novice Master of the American Congregation of S.S.J.E. and chairman of the conference.

The Chapel Building Fund now stands at \$55,478.98. We need \$34,521.02 more.

Versailles Notes

The Versailles sisters, minus one, arrived back at the Versailles Convent on September 2nd, after three weeks away at the Mother House. Two came by train, and had time in New York for a visit to the Metropolitan Museum, and four came by car over the National Pike. We re-lived in imagination the slow advance over those mountains of our pioneer ancestors. At one crossroads we were stopped by police looking for an escaped prisoner. "Desperate," they said, "and armed." It was Indians in pioneer days, we thought to ourselves. Sister Mary Michael didn't get back till the 8th, as she represented the Order at the Racine Conference on the Religious Life. We found the school buildings in apple-pie order after the summer renewing and repainting. An addition at the Convent is a Guest Common Room, made by closing in part of the long porch which runs the length of the old part of the house. The Common Room was soon put to use by three of our Louisville associates, who came for a Work Holiday from the 9th to the 11th.

All members of the Faculty reported in by the 11th, to attend the Faculty Conference from the 11th to the 14th. There were reports from those of us who had done sum-

mer school work, further consideration of our plans for curriculum revision, a beginning of the organization of Conference Week which this year is to be on the State, and a demonstration, to which Versailles students and parents were invited, of the developmental reading program which we are offering this fall.

The girls registered on the 15th and 16th and classes began on the 17th. Like a school in 1959 we have a record enrollment, and have stretched our accommodations to the limit in order to take in as many students as possible. One of the newcomers is the Junior from Thailand for whom we made some preparation in Conference Week last winter by scheduling a subtopic on the Thai Family.

On the 15th, Sister Marianne spoke of the Religious Life in the Episcopal Church and showed slides, to the Guilds at St. John's Church, Centralia, Illinois, and at St. Thomas', Salem.

The Father Superior made us a visitation from the 16th to the 20th. On the 18th he officiated at the processional Blessing of the School.



An Ordo of Worship and Intercession Oct. - Nov. 1959

- 6 Friday G Mass of Trinity xx—for chaplains and all in the armed forces
- 7 Of St. Mary Simple W gl col 2) St Etheldreda V pref BVM (Veneration)—for the Holy Cross Press and publications
- 8 St Luke Evangelist Double II C1 R gl col 2) Trinity xxi or pref of Apostles—for Church hospitals
- 19 Monday G Mass of Trinity xxi—for the Community of St Mary
- 20 Tuesday G as on October 19—for the Companions of the Order of the Holy Cross
- 21 St Hilarion Ab Simple W gl—for the Oblates of Mt Calvary
- 22 Thursday G as on October 19—for the Priests Associate
- 23 Friday G as on October 19—for the Confraternity of the Love of God
- 24 St Raphael Archangel Gr Double W gl cr for the United Nations Organization
- 25 Feast of Christ the King Double I C1 W gl col 2) Trinity xxii cr prop pref—for the Servants of Christ the King
- 26 Monday G Mass of Trinity xxii—for the Seminarists Associate
- 27 Tuesday G as on October 26—for vestrymen
- 28 SS Simon and Jude App Double II C1 R gl cr pref of Apostles—for the Bishops of the Church
- 29 Martyrs of Uganda Double R gl—for the Church in Africa
- 30 Friday G as on October 26—for the rulers of the nations
- 31 Vigil of All Saints V—for the All Saints Sisters of the Poor
- November 1 All Saints Double I C1 gl col 2) Trinity xxiii cr prop pref—thanksgiving for the Communion of Saints
- 2 All Souls Double I C1 B Masses of Requiem seq at principal Mass—for the faithful departed
- 3 Tuesday W Mass of All Saints gl pref of All Saints through Octave unless otherwise directed—for Christian family life
- 4 St Charles Borromeo BC Double W gl col 2) All Saints—for the spiritual life of the clergy
- 5 St Elizabeth Mother St John Baptist Double W gl col 2) All Saints—for the Sisters of St John the Baptist
- 6 Friday W as on November 3—for the public schools
- 7 St Willibrord BC Double W gl col 2) All Saints—for the Old Catholics
- 8 24th Sunday after Trinity Double G gl col 2) All Saints cr pref of Trinity—for Christian reunion
- 9 Monday G Mass of Trinity xxiv—for the Confraternity of the Christian Life
- 10 Tuesday G as on November 9—for the Church's works of mercy
- 11 St Martin BC Gr Double W gl—for our country
- 12 Thursday G as on November 9—for all sick and aged people
- 13 Friday G as on November 9—for the Order of St Helena
- 14 Bestowal of the Episcopate Gr Double W gl cr—for the Scottish Episcopal Church
- 15 2nd Sunday before Advent (Trinity xxv) Double G Mass of Epiphany vi for prayers and lessons Trinity xxiv for Introit etc gl col 2) St Albert BCD cr pref of Trinity—for all the Church's teachers
- 16 St Edmund Rich BC Double W gl—for vocations to the religious life

. . . Press Notes . . .

Since February, 1956 our readers have been enjoying the jovial Press Notes of Fr. Rawson, Priest Associate and Business Manager. No matter what splendid articles or opinions are offered elsewhere in this periodical, people turn first to read his comments on religious merchandising, fishing and living the good life cheerfully. The Father's illness has prevented him from writing his monthly message, and he is not expected to be able to go on much longer with his managerial duties. He will retire on the clergy pension to which his years now entitle him and will remain in the hospital for the present. His address is Benedictine Hospital, Kingston, N. Y. If you could visit him, you would find him the same happy patient as he has been in previous ailments. Faith, Hope and Charity are in evidence. He will enjoy hearing from his friends.

The cut shows the Holy Cross Press building. It was a chicken coop, put up by our former cook, John Quick, now deceased. The Order sold him the old farm across the highway so that he might better himself through the poultry business. He left off cooking as soon as volume of sales made it advisable. He built the large concrete block structure and had chickens by the myriad. A Liberian Cabinet Member, visiting Holy Cross, found the Quick cacklers the most interesting sight in the

Hudson Valley. After John's death the farm was offered to the Order by his widow. We needed a new press building and gladly made the purchase. The structure has been thoroughly finished, improved and equipped for its task. Here Fr. Rawson presided for the last half of his period of work at the Press and publications of O.H.C.

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